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GERMANY'S NEW FLIRT: NASSER (Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S
NATIONAL-JEWISH
NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

TORONTO & MONTREAL, FRIDAY, APRIL 10, 1964



Justice Arthur Goldberg: USSR breach of U.N. charter

• Commentary • By: M. J. Nurenberger

Soloveichik and Israel: STATE OF JEWS or THE JEWISH COMMONWEALTH

When Dr. Joseph B. Soloveichik declares, for the record, that "the union of synagogue and state in Israel has not worked," this is an unusual statement, to say the least. Many who read last week's interview in *The Canadian Jewish News* with North America's foremost authority on Halakha ask: why should a life-long leader in religious Zionism, an Orthodox Jew and recognized teacher of the traditional rabbinate, actually demand the separation of religion and state in Israel?

On the surface, Rabbi Soloveichik's statement (and his other remarks in the same interview) seem opposed to the Orthodox point of view and sympathetic to the recent demands by Conservative and Reform circles.

However, when Rabbi Soloveichik says he did not accept the post of chief rabbi of Israel because he refuses to become an official of the State, it would be misleading to assume that this great teacher of Torah-Judaism suddenly has become imbued with Reform tendencies, and that he really believes the Jewish State should not be one based on the Halakha. If one should apply rabbinic terms to this interview, one has to state that it is "a difficult page of the Gemara," yet very simple to those conversant with this kind of reasoning and debate.

What, in essence, does Rabbi Soloveichik say? I think I thoroughly understand his statement, meant as a proclamation to his followers: a Jewish state, in his estimation and according to the Torah, must be based on the full acceptance of Halakha as its basis. Only the religious law can be law in such a society. Once this is not possible (and Dr. Soloveichik sees it clearly), he prefers Israel as a STATE OF JEWS, rather than a JEWISH STATE, in the religious sense of the word.

In this respect, apparently Rabbi Soloveichik espouses completely the attitude of the extreme anti-Zionist Orthodox who refuses to recognize Israel as the Jewish state for which Jews have prayed for generations. As a Zionist, on the other hand, he rejects the anti-state philosophy of these extremist circles. He is in favor of the state as a home of the Jewish people, to be strengthened and defended. At the same time, he cautions against accepting this state as the messianic Kingdom of Israel. For should Rabbi Soloveichik look upon it as such, it would be necessary for him to demand the full application of Jewish religious law to the society living in this state.

Thus Rabbi Soloveichik probably suggests that a complete separation of religion from the state, the elimination of a government-appointed rabbinate, would leave every religious group in the secular state called Israel free to practise religion as "each sees fit." It immediately would neutralize the extreme Orthodox opponents of Zionism, who would accept a state of Jews if it did not claim to be the Jewish state with a government and a legal system provided by the Halakha. Not only Jews, but Muslims and Christians then would attend to their spiritual needs independently without the support of the state and without its favoring any particular religious denomination.

Dr. Soloveichik's thesis may appear revolutionary. But apparently he sees in these suggestions the only pragmatic solution and the sole way to reestablish Jewish unity both for the consolidation of Israel and for the defense of Jewish rights in the Diaspora. Soloveichik not only is opposed to Israel's sponsoring one particular brand of worship, but he is averse to such organizations as the American Jewish Committee and B'nai Brith, created for the purpose of defending civil rights, becoming involved in areas of religious philosophy — whether in regard to Israel or vis-à-vis Rome where there never can be Jewish unity.

Unquestionably Dr. Soloveichik's interview is more than that — it is a proclamation which may launch a reappraisal of Jewish policy here and in Israel.

OTTAWA CONCERNED, BUT CAUTIOUS NO PUBLIC STATEMENT ON SOVIET JEWS' PLIGHT

600 ONTARIO LEADERS TO MEET

CJC CONFERENCE TO DISCUSS JEWISH DAY SCHOOLS, RUSSIAN SITUATION

The major concerns of Canadian Jewry, ranging from Day School education to the situation of the Jews in Russia, will find reflection in the program of the 19th regional conference of Canadian Jewish Congress, opening this Saturday night April 11th in Toronto's Park Plaza Hotel.

Some 600 leaders of Jewish life in Toronto and the communities of Ontario are expected to participate in the sessions which will continue all day Sunday.

"This conference will be truly 'the voice of Ontario Jewry' speaking out on the subjects that are of overriding interest to every member of the community," according to Sheldon Kert, chairman of the arrangements committee.

Mr. Kert stressed that, in view of the anticipated record attendance, the main focus of the program would be on opportunities for discussion by the participants at every major session, beginning with the Saturday night opening at which a report of the Commission on Day Schools will be aired.

An authoritative analysis of the situation of Russian Jewry will be given by Lavy M. Becker of Montreal, chairman of the Foreign Affairs Committee of Congress, who has recently returned from sessions of the World Jewish Congress Executive in Europe, during his major address to the conference luncheon session Sunday. It is expected that the conference will adopt a resolution expressing its concern about Soviet Jewry.

Another major highlight of the proceedings will be a closed session on community relations Sunday afternoon at which J. Sydney Migonik, chairman of the Regional Community Relations Committee, will deliver a full report on the community reaction to the spread of hate literature in Toronto and other centers. This session will also feature reports by leaders of Ontario communities on their participation in the ongoing campaign to deal with the neo-Nazis in Canada.

Sunday's proceedings will open with a plenary session on Jewish education, at which Isaac Toubin of New York, executive director of the American Association of Jewish Education, will lead off discussion with an address on: Jewish Education — Motivation, Relevance and Responsibility. Delegates then will divide into three workshops according to size of communities they represent, to deal with such aspects of the Jewish education scene as, "Priorities in Communal Life," "Communal and Congregational Aspects," "Budgeting for Jewish Education," "The Day School and the Afternoon School."

Other highlights of Sunday's sessions will include: • A behind-the-scenes report on: New Crises and New Opportunities Overseas, at the luncheon session by Rabbi Hugo Gryn of New York, executive assistant of the world-renowned Joint Distribution Committee.

• A session on, Central Campaigns and the United Community, Sunday morning, to be addressed by George Kangisser, president of the Jewish Federation of Worcester, Massachusetts, a noted U.S. industrialist and Jewish community leader.

• A session on, The Next Decade in Youth Services, with David Andrews, director of the Canadian Council of Y.M.H.A.'s and Jewish Community Centers as discussion leader.

• A review of the highlights of Canadian Jewish Congress activity by Meyer W. Gasner, chairman of Central Region.

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Heads Day School Panel: Judge Harry Waisberg

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PROCLAIM UJA ACTION DAYS

With Toronto's 1964 United Jewish Appeal campaign already passed the \$2,000,000 mark, three Fridays in April — April 10, April 17 and April 24 — have been declared "UJA Action Days" according to Theodore D. Richmond, 1964 United Jewish Appeal campaign chairman.

Mr. Richmond announced that on these days "Come-and-Go" luncheons for UJA

chairmen and workers in all divisions will be held at various hotels and restaurants in Toronto.

"The Regency Towers Hotel will be the host for our first luncheon tomorrow," Mr. Richmond stated. "Come-and-Go means just that: UJA workers can stay for two minutes or two hours. There will be no speeches and no fund-raising — just an informal,

easy-going luncheon where cards can be brought in, and the results tallied up."

He urged "everyone who has even one uncovered card to see his prospects right now, get their pledges, and bring the completed cards into the luncheon."

The 1964 campaign remains about \$200,000 ahead of last year's pace, with an overall increase in pledges of almost 10% over the same cards in 1963.

Mr. Richmond reported that steady progress is being maintained in the campaign, despite "the usual Passover lull." He said he believed that new energy will now flow into the campaign and bring it to a rousing climax.

"Now everything depends on complete and conscientious coverage of UJA cards by chairmen and workers. If we can sustain our present momentum, when this campaign ends we all can be satisfied with a job well done," he concluded.

IN MONTREAL

LEVESQUE LASHES OUT AT JEWBAITERS; WANTS RESPECT FOR MINORITIES

MONTREAL, (CJN) — Rene Levesque, the unpredictable Quebec minister of Natural Resources, again hit the front pages on Monday. This time M. Levesque did not attack the English speaking Canadians but the lunatic fringe of his own people — those who would like to turn Quebec into a kind of Congolese free-for-all.

Addressing the Ligue d'action Nationale, at the Windsor Hotel here, the minister cautioned some French-Canadians in the following words:

"It is extremist folly to speak of the damned English or the damned Jews. If they live in Quebec, they have the same rights as we have and no matter what the Quebec we live in, they are and always will be our fellow-citizens."

He also castigated the "violence" and the "fanaticism" of those who use such expressions as "Maudits Juifs" or "Maudits Anglais". No matter what happens in the Quebec of the future, French-Canadians would only "destroy themselves" if they sought to destroy the non-French-speaking population.

tion, Natural Resources Minister Rene Levesque warned his audience.

Over 300 listened to the fiery Quebec leader when he attacked irresponsible elements. But the very young in the audience stopped applauding as soon as Levesque lashed out at "violence."

However, at the same meeting, Mayor Jean Drapeau declared that Quebec's eventual choice likely will be between independence and a new confederation associating two equal nations "instead of 10 provinces."

A front-row listener was Dr. Marcel Chaput, the famous former president of the separatist Parti Republique in Quebec.

Mr. Levesque, who had spoken quietly and without emotion, became impassioned in discussing the place of the minority in Quebec.

He said one-fifth of Quebec's population is non-French and these Quebecers were equal with French-Canadians.

"It is that way and must stay that way," he said as the French audience applauded loudly and cheered.

DETAILS OF CANADA AMBASSADOR'S REPORT ARE KEPT "SECRET"

OTTAWA, (CJN) — Canada's Ambassador to the U.S.S.R., in a report from Moscow to the government, confirmed the fact that Canadian Matza parcels sent to Russian Jews were not delivered. He also reported back that Soviet Jews, as far as their opportunity to practice their religion is concerned, are not in a very happy situation.

However, the Canadian government will not make public all the facts, The Canadian Jewish News learned.

Though the Ambassador, the Hon. R.A.D. Ford, relayed to the Soviet authorities that "this is a matter of great importance to... the government of Canada," he also advised Ottawa that, in his opinion, "public protests do not help Russian Jews." The Canadian Jewish News was told by a source close to the government.

This newspaper also learned that the Department of External Affairs shares fully the opinion of those who are opposed to any public demarche in favour of Russian Jews. However, we are assured, that Canada has made its position clear and will continue its policy of quiet diplomacy. "It is better for the Russian Jews," we were told, "to discuss this problem behind closed doors."

Rumors on Parliament Hill have it that Moscow has also declared that one Jewish M. P. who had openly spoken on the Soviet treatment of Jews would not be welcome in the U.S.S.R. as a member of the planned delegation.

The Canadian Jewish News also learned that Moscow has quietly expressed its displeasure at the recent statements on this subject by both the Prime Minister and the leader of the opposition. Reports from the Soviet capital indicate that the Kremlin is very sensitive to the libel of Antisemitism, and most of our experts agree that public declarations will not ameliorate the Jewish position in the Soviet Union.

JUSTICE GOLDBERG PROTESTS

WASHINGTON, (CJN) — Associate Justice Arthur J. Goldberg of the United States Supreme Court accused the Soviet Government on Sunday of having violated the United Nations Charter in its treatment of the Jewish people and Judaism.

Using strong terms, Justice Goldberg cited extensive deprivations of Jewish cultural and spiritual rights and asserted that this discrimination "is not solely an internal matter for the Soviet Union."

He charged that Soviet mistreatment of Jews violates worldwide concepts of human rights and dignity, "transgresses the United Nations Charter to which the Soviet Union is a party, and violates the Universal Declaration of Human Rights, which is morally binding upon all member states of the United Nations."

The remarks keynoted the two-day conference at the Willard Hotel, convened by 24 major American Jewish organizations. It adopted a program to arouse public opinion in the nation and the world against what American Jewish leaders term "the deteriorating status of Jews and Judaism in the Soviet Union."

SOVIET EMBASSY PROTESTS

As delegates gathered the Soviet Embassy delivered a statement by Soviet Jewish religious and secular leaders protesting the conference.

The statement, addressed to the conference sponsors, asserted that there was no discrimination against Judaism in the Soviet Union and protested "slandorous attack on our Soviet country, which has done so much for the Jewish people."

The protest was allegedly signed by Rabbi Yehuda Leib Levine, Moscow Central Synagogue; Rabbi Nathan Olevsky, Marina Roshcha Synagogue, Moscow; Avraam Panich, Kiev Synagogue; Solomon Gerelik, chairman of the Minsk Jewish religious community; Nohem Paller, chairman of community of Moscow's Central Synagogue, and Gershun Lib, chairman of community of Marina Roshcha Synagogue, Moscow.

Protest Award

ROME, (JCNS) — Italian Jews have reacted with pained surprise to the announcement that Professor Lino Businco, the president of the Association of Physician-Journalists, has been appointed a Commander of the Order of Merit of the Italian Republic.

Professor Businco was one of the signatories of the 1938 fascist "race manifesto," which was the official step towards the fascist persecution of the Jews. He was also deputy director of the "race department" of the fascist Ministry of Popular Culture.

A group of the professor's colleagues have sent an open letter of protest to the press about the award.



Ben Bella Threatens Israel

ALGIERS. — Algerian President Ahmed Ben Bella pledged Sunday that no one can stop his struggle to make "Palestine" an Arab country.

Ben Bella referred to plans by the Arab countries to prevent Israel from diverting water from the Jordan River. Then he said: "There is no force in the world, neither speeches by (U.S.) President Johnson, nor atomic bombs, which will make us go back on our decision to help the struggle for an Arab Palestine."

Challenges Johnson on Israel: Algerian President Ben Bella



HARDWARE, HOUSEWARES AND TOYS GROUP of the 1964 United Jewish Appeal organized its campaign last week at a meeting hosted by Moe Smith, co-chairman of the group with Karl Bald. Shown here, left to right, are: Benjamin L. Wilson, Morris Ackerman and Joseph L. Shapiro.



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toronto u. j. a. reporter

When Spring comes, the UJA victory celebration can't be far behind... At least that's what prompted a huddle of Moe Perlmutter, Fred Bookman, Morley Pape and Isadore B. Weinstein last week in the UJA offices... They started planning for a festive and entertaining closing event which they hope also will mark the attainment of a new record in UJA contributions... More about their progress in future columns.

The Construction Division, already noted for its one day "Blitz" campaigns, added a new wrinkle on Tuesday as prizes were given for the most effective canvassers... The campaigner who brought in the largest amount in contributions received a pair of eighth row seats to any show at the O'Keefe Centre... The worker covering the largest number of cards was awarded a pair of hockey tickets in the blues for one of the Stanley Cup play-off games... Winners will be announced next week.

Even campaign chairman Ted Richmond took cards for coverage at the opening meeting of the Hardware, Housewares and Toys Group... The gathering was held at the home of Moe Smith, co-chairman of the group with Karl Bald... Present at the meeting, and also taking assignments, were Morris Ackerman (he's also chairman of the me-

tropolitan Division), Benjamin Casselman, Joseph L. Shapiro and Benjamin L. Wilson... Others who will be associated with the leadership team are Emanuel Grossman, Samuel Ruben and Morley Pape.

Workers in the Women's Apparel Division have been receiving a series of mystifying cards carrying photos of unidentified gentlemen, having one thing in common — they all are working for UJA... The photos carry descriptions, such as, "Last reported coming the countryside for a Stradivarius. Wants to play duets with local fruit and vegetable magnate"... Now the identities can be revealed, because the cards all led up to a report meeting of the Women's Apparel division being held today, April 9, at the Toronto Dress Manufacturers Guild... The subjects of the cards were Harry Solomon, Oscar Shainhouse, Alex Davis, Nathan Gold, Harold Mandelker and the worker himself.

The Heavy Industry Group, which recently opened its campaign is being led this year by Louis Lockshin, Bert Godfrey, Mel Goodman, Sam Granatslein, Harry Korolek and Ben Wortzman.

The Furriers joined the Dentists this week in the select circle of trade groups which

have surpassed last year's total in contributions... Norman Rogul and his hard-hitting team still have more cards to cover and promise they will wind up with a record that may never be beaten... The Pharmacists almost have completed their cards too.

The Young Women's Leadership Program, sponsored by the Women's Division of UJA, is continuing its "Community Perspectives", which was started in the fall... Four more sessions are being held, and the first one took place on Tuesday at New Mt. Sinai Hospital when Mrs. Abe Levine, first vice-president of the hospital's Auxiliary, spoke to the group... The second session will be held next Tuesday, April 14, at the Jewish Home for the Aged... Speakers then will be Mrs. Harry Eisen, president of the Home's Auxiliary, and Sam Ruth, administrator of the Home and Baycrest Hospital... The third meeting will be held on April 21 at the Northern Building of the YWVHA, and the speaker will be Nathan Markus, assistant director of the Y... Mrs. John R. Devor, chairman of the 1964 Women's Division, will be the hostess for the closing meeting on May 5 at her home... At that time some members of the Young Women's Leadership Program will report on their experiences with agencies in which they chose to work as volunteers.



TORONTO JEWISH ASSOCIATION OF HUNGARIAN DESCENT. The Hungarian Jewish community again is running a campaign among its members in behalf of the United Jewish Appeal of Toronto. Shown here at an organization meeting, co-sponsored by the Metropolitan Division, are, seated left to right: Mrs. Erno Kertesz, Sander Szekacs, Dr. Joseph Borgida and Morris Hutter. Standing, left to right, are: Rabbi Zoltan Zagon, Daniel Danieli, Miklos Berwald, Armin Weiss, chairman of the Hungarian's campaign, and Morris Ackerman, chairman of the Metropolitan Division.

WOMEN'S CANADIAN ORT

Toronto: At a meeting at Beth Shalom Synagogue in celebration of World ORT Day, Mrs. A.B. Bennett, pres. Canadian Women's ORT, read messages from national and international affiliates. Mrs. M.B. Manilla, pres. of Toronto Women's ORT, welcomed guests, among whom were Mr. R. Rodness, president of Toronto Men's ORT Club and his wife; Mrs. John R. Devor, chairman, Women's Division 1964 UJA, brought greetings. Minna Levitas, director, Women's Canadian

ORT, gave an address on the world-wide program of ORT and on the network of ORT in Israel. Mrs. S. Bland presented life membership pins to new life members in Toronto. Mrs. H. Perry and Mrs. G. Rohrer reported on plans for the annual bazaar to be held next month. Ajalon Lodge held a function at which members of Toronto's Men's ORT and their wives were guests. Dr. Mark Zimmerman, president of the lodge, chaired the evening. Messrs. Reuben Rodness and Harry Appelton addressed the group.

Montreal: In honor of World ORT Day, Montreal Women's ORT held an affair attended by over 800 guests. List of patrons was headed by the Premier of Quebec and Mrs. Le Sage, the Israeli Ambassador and Mrs. Avner, Mr. Robert Faures, vice consul for France, and Mayor Drapeau and the Mayors of Montreal. Guests of honor were Mr. and Mrs. J. Arthur Courteau, Mr. Courteau, member of the Canadian Economic Council and director-general of the Co-op Fodere Quebec, has endowed an ORT scholarship at the Nathanya Agricultural school. Chairman was Mrs. Lewis Statner; speaker was Mr. Morris Lapides of the Montreal Combined Jewish Appeal. Mayor Drapeau received a delegation of leaders of Women's Montreal ORT.

Ottawa: An open meeting and ORT Day Celebration was held at the Jewish Community Center. It was presided by Mrs. Isadore Potechin, president of Ottawa ORT. Mrs. I. Levine commented on a film depicting the new Jerusalem ORT School. Proceedings were opened with a candle lighting ceremony arranged by Mrs. C. C. Yanover, with chairmen of local chapters participating. Mrs. Greta Cohen welcomed Mrs. Minna Levitas, guest speaker.

Hamilton: Mrs. Sol Jacobs, president of Hamilton Women's ORT, Mrs. Louis Minden, Mrs. Sam Rosenberg were received by Mayor Victor K. Copps to mark the celebration of World ORT Day. Annual function will be held on April 16th at the home of Mrs. Marvin Wasserman, to raise funds for scholarships for ORT teacher training.

Halifax: Women's ORT sponsored a fashion show. Members of arrangements committee were: Mesdames I. Webber, president Halifax ORT, M. Zebher-

man, S. Berrens, P. Cohn, M. J. Rotenberg, S. Garson.

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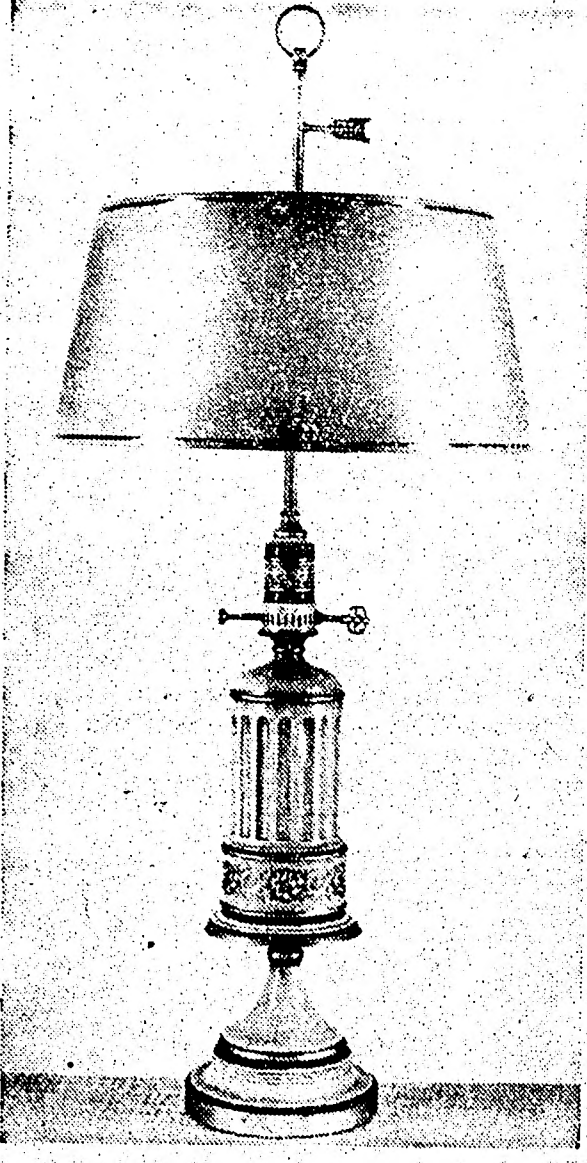
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AROUND THE WORLD

URGES "FIGHT AGAINST ATHEISM"

JERUSALEM (JCNS). — Mr. Moshe Shapiro, the N.R.P. Minister of the Interior, urged members of Bnei Akiva to storm the new immigrant settlements and centres of atheism and fight the erosive tendencies within the State of Israel — the golden calf which manifests itself in careerism and the pursuit of wealth and strange gods plaguing our country. He was addressing the ninth annual convention of Bnei Akiva.

The conference announced its decision to establish a kibbutz in the Negev and instructed all its 16,000 members unable to join the movement's settlements, to do at least one year's service there.

near Sachsenhausen concentration camp from 1943 to 1945 in agreement with the firm which had employed him. The firm wants a principal court decision to assess claims by former prisoners. The claim had been rejected by a lower court.

The claimant has already received indemnification under the federal law for his imprisonment at the camp and damage to his health there.

GROSSINGER NEW GOLF RANGE

NEW YORK (JCNS). — A new golf driving range has been built at the Grossinger Country Club, Grossinger, New York. Guests here are making good use of the new facility to improve their long game. The hotel has an 18-hole championship course.



RECEIVES DEGREE—Eliahu Elath (left), president of Jerusalem's Hebrew University, confers the honorary degree of Doctor Juris Honoris Causa upon Mr. Justice Freedman of Winnipeg. Among the honorary degree recipients in a ceremony which took place before members of the University's Senate and members of the International Board of Governors were Prime Minister of Israel Levi Eshkol and Michael Greenblatt, Q.C., of Montreal.

ATROCITY TRIALS GO ON

BONN (JCNS). — On April 27 two of Eichmann's former assistants in Hungary, Otto Hunsche and Hermann Krume, will face charges in Frankfurt of complicity in the deportation and murder of hundreds of thousands of Hungarian Jews in 1944. This has been announced by the legal authorities in Frankfurt who have also announced the opening in the city on May 25 of a second trial for the hearing of atrocity charges against former members of Auschwitz concentration camp staff.

Two men, Wilhelm Burger and Josef Erber, are accused of complicity in an unspecified number of murders at the camp. Burger was head of the administrative section responsible for the supply of poison gas. Erber is charged with taking part in the selection of prisoners for the gas chambers from victims.

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TACUARA MEMBERS ARRESTED

BUENOS AIRES (JCNS). — The Argentine police, with the co-operation of Interpol and the Paris Surete, have arrested eight men belonging to a Tacuara gang. The men are accused of taking part in an attack on one of the main Buenos Aires hospitals last year, when two people were killed, three wounded and more than 14 million pesos (about £35,700) stolen. Police are still seeking five other members of the gang.

The chief of police told a press conference this week that the object of the raid and others last year was to reinforce Tacuara's funds.

When the police began arresting Tacuara members for their part in these crimes, a leader of the neo-Nazi organization, Joe Baxter, disappeared. A warrant for his arrest has been issued. Baxter visited Egypt shortly before this.

23,000 JEWS IN WEST GERMANY

HANOVER (JCNS). — There were 23,027 in the Federal German Republic and West Berlin in January, compared with 22,412 in the same month last year, Dr. H. G. Van Dam, the secretary-general of the Central Council of Jews in Germany, announced here this week. He was addressing the Council's annual general meeting.

In his report, Dr. Van Dam criticised Arab anti-Jewish and anti-Israeli propaganda in Germany, and the employment of former Nazi officials in key positions in the Federal Republic. He urged the Bonn Government to take quick action against Arab propagandists.

WATER PROJECT

JERUSALEM (JCNS). — During his visit to Washington in June, Levi Eshkol, the Israeli Premier, will discuss three main topics with President Johnson: water desalination, Israel's security position and the political scene in the Middle East. The Prime Minister disclosed this in an interview with "Davar" on Friday.

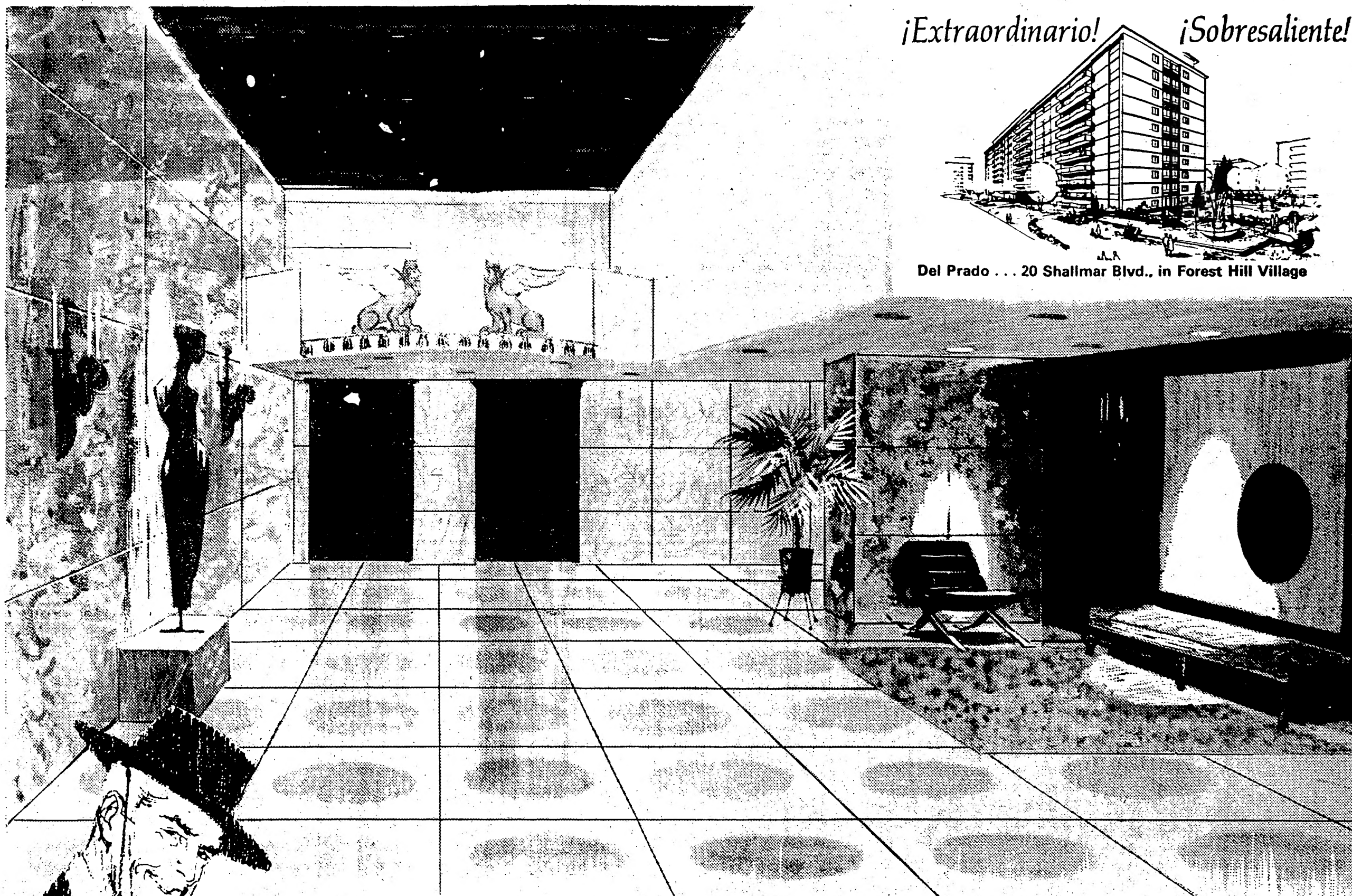
He explained that he would raise the water question because President Johnson had taken the initiative in the matter, although there were as yet no concrete plans to discuss.

Mr. Eshkol recalled that President Johnson had proposed cooperation with Israel, as he had with Saudi Arabia, on the use of nuclear energy for sea water desalination. "We have been much impressed by this proposal and there is no doubt that I will give President Johnson my evaluation of the problems involved."

RULING FOR FORMER NAZI SLAVE WORKERS

STUTTGART (JCNS). — The High Court in Stuttgart has ruled that former concentration camp prisoners, who were forced to do compulsory work in the Nazi armament industry in the war, are entitled to indemnification, both for the work they did and the personal disadvantages suffered.

This test case was brought by a former prisoner employed at an arms factory



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TISSERAND STATEMENT

ADMISSION OF PIUS' SILENCE

Cardinal Eugene Tisserand, Rome's Dean of the Sacred College of Cardinals, has said the Germans seized a letter he wrote in 1940 describing how he had asked Pope Pius XII to issue an encyclical against Nazism.

The Italian weekly "Il Mondo" published an extract from this letter by the Cardinal to the Roman Catholic Primate of France. The letter was written from Rome on the day after Italy's entry into World War II.

Last week, the Cardinal stated that he had not asked Pope Pius XII to formulate a condemnation of racialism and Fascism, "the condemnation of these two ideologies having been made by a former pope Pius XI."

Tisserand states: the letter, first published in a Stuttgart review in January, was seized when the Germans searched the residence of Cardinal Suhard, then Archbishop of Paris.

The Cardinal said he had asked Pope Pius XII in December, 1939, to issue an encyclical "on the duty of Catholics towards their personal conscience."

The beginning of the letter, the Cardinal said, expressed his regret that such an encyclical had not been issued.

Other points in Tisserand's statements:

The Cardinal said he had no intention of criticizing Pope Pius "but rather the prelates of the Curia (the papal court) who were tranquillized by the declaration of Rome as an open city."

(Rome was declared an open city by Marshal Pietro Badoglio, the Italian Prime Minister, on August 14, 1943, two days after it had been bombed for the first time by the Allied air forces.)

The Cardinal also recalled the chief of the German secret police who wrote a report on the letter, saw in it indications of the existence of military organization in Rome.

According to his present declaration Cardinal Tisserand was "very sorry" Pope Pius had not answered his proposal made in December, 1939, for an encyclical on the duties of the individual conscience. He had not raised the matter again and had mentioned it only to the Pope, he concluded.

Thus Tisserand (who is known for his personal involvement in the aid to Jews in France during World War II) admits that Pius XII had remained silent.

MR. GELBER'S REMARKS

OTTAWA MOVES VERY SLOWLY

For the record we are reprinting from Hansard the following remarks by Marvin Gelber, M.P. for York South, on the necessity to ban hate propaganda from media of communication: "Representations have been made to successive governments that the Criminal Code of Canada has narrowed the crime of sedition, sections 60 to 63, so that it loses those aspects of the common law which make it an offence 'to promote ill feeling between different classes of a community' Furthermore, in prohibiting the spreading of false news, section 166, the term 'public interest' should be clearly defined. It seems to me that there is the right of the citizen to the quiet enjoyment of his home and his society. The hate literature to which attention was drawn in this house by the hon. member for York Centre should be denied the services of the post office of Canada.

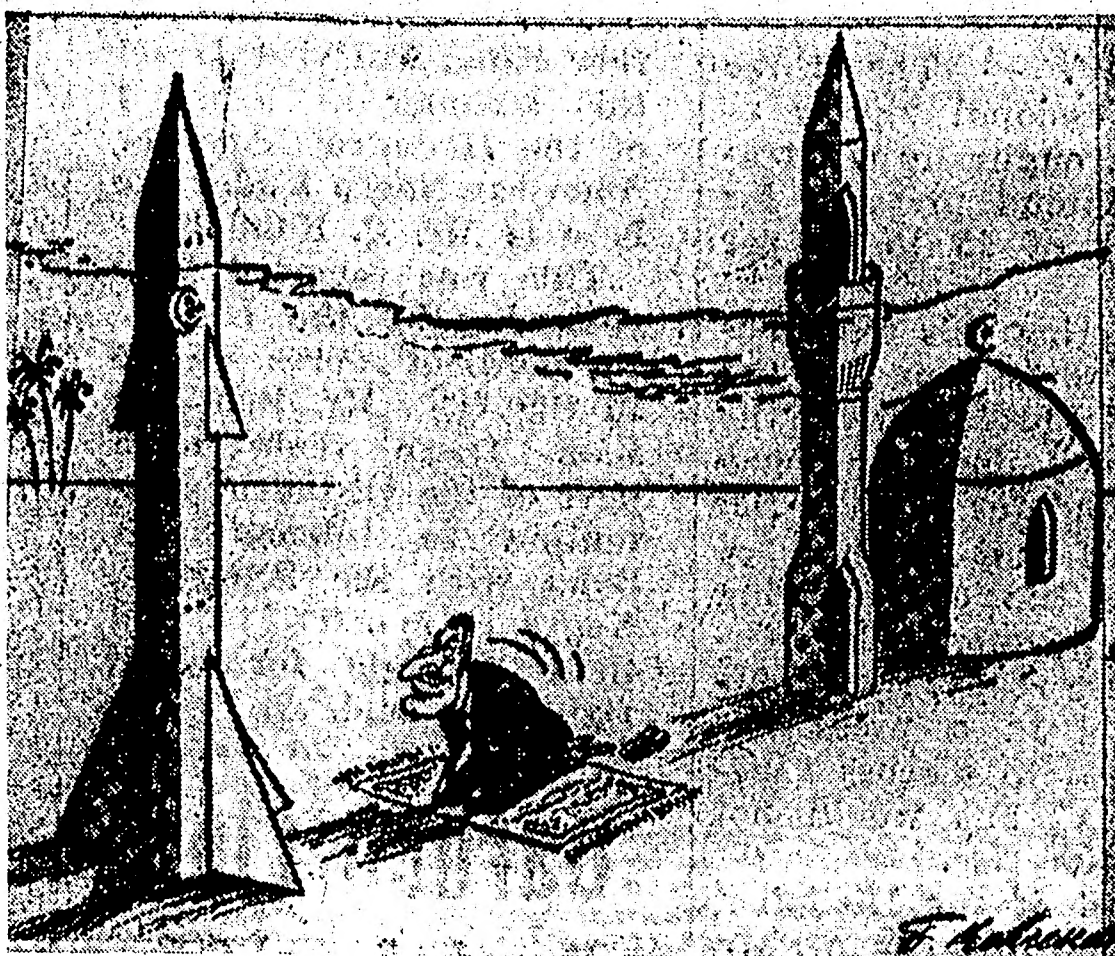
"We witnessed in the death of the Weimar republic the use of democratic privileges by the enemies of democracy to corrupt and destroy it. When liberty becomes licence we must be vigilant to sustain our freedoms. We also recognize the use of statutes to enlarge our areas of freedom in measures ensuring non-discrimination and fair employment practices. The social ideals of our society are expressed by law. The command of our great common

law is that you must keep the peace. The Criminal Code of Canada should fulfill this enjoiner.

"We are a nation of minorities, and in the post-war period our immigration policies have encouraged the rise among us of new and larger islands of Europe overseas. We must more actively encourage the adjustment of these communities to the main streams of Canadian life. There has been too much of leaving the new arrivals to drift for themselves. I am disquieted by the large numbers I have met who have been here 10 and 15 years without applying for naturalization. In Toronto a splendid job of training immigrants in skills is being performed by COSTI, but the chief benefactors are not Canadian. Were it not for the Italian government COSTI would have closed its doors.

"Because we are a nation of minorities I particularly want to underscore the importance of the points I made about clarifying the use of the phrase 'public interest' in our code. We must ensure that groups within the mosaic of our society are not the prey of those who would destroy our peace."

Somehow it seems to us that the machinery in Ottawa moves too slowly in this direction.



Nasser's New God

F. Behrendt, Handelsblad, Amsterdam

JEW IN ROME

By SKAYA SHAPIRO

Strolling through the narrow streets of Trastevere in Rome one day, poring, smiling, Attilio Milano of Ramot Hashavim came across an old red brick building topped by a balcony on columns. At the bottom of the central column he was shown an inscription in Hebrew characters which read: "Ben Yehiel". Subsequently, Mr. Milano identified the building as the 12th century synagogue-home of the author of the "Shulham Aruch".

The history of the Jews of Rome has been Mr. Milano's hobby ever since he studied sociology at Rome University. Rome was his native city, and the damp archives of the Great Synagogue, on the Tiber his home, where he spent a year together with his friend Bach, destined to become chief statistician of the State of Israel. Mr. Milano's thesis at the university described the history of 400 years of Jewish self taxation in Rome.

In 1938 Mr. Milano came to Palestine. He was by then a practicing lawyer, but his cousin, Enzo Sereni, persuaded him not to talk about that. "You come to Palestine to be a farmer," Enzo declared. So it happened that Mr. Milano became a farmer at Ramot Hashavim. Today he supplements his income by producing knitwear. He has leisure enough to go to Italy for several weeks every year and spend his time digging up old documents pertaining to the history of the Jews. Ten months ago Enaudi published his "Storia degli ebrei in Italia". It is a 728-page volume, with illustrations.

But this history of the Jews in Italy was only a by-product of the main work Mr. Milano had in mind: the story of the Roman ghetto. This 500-page volume, with a hundred full-page pictures, is about to be published in Italy by Staderini. "It will surely stir up a controversy," Mr. Milano admits.

"Il ghetto di Roma" tells the story of almost three hundred years of ecclesiastical rule over a community destitute and devoid of civic rights. The church administrators watched vigilantly over their Jews so as not to permit them to develop too easily. The ghetto was always overcrowded, if clean. The Jews became the peddlers of Rome.

The Holy Fathers saw to it that they stayed poor but did not starve.

In 1848 the Ghetto was abolished. Within less than a century, the Roman Jews became a rich community. The sons of former junk merchants became ashamed of their ancestors, he says. They wished to forget the 300 years of humiliation as a bad dream.

Some people who knew about Mr. Milano's work quietly tried to dissuade him from publishing it just now. All sorts of reasons were advanced. The now prosperous, Italianized Jews did not want to wound their Christian friends with tales of how their forefathers had behaved towards the Ghetto dwellers. Other were loath to admit that their grandfathers had been beggars — for all its democracy and republican regime, Italy is still conscious of titles and old lineage. Political reasons, too, were advanced, similar to those for which some Jewish politicians oppose all performances of "The Vicar".

Mr. Milano says that he cannot entertain all these considerations. His was a historian's work, a scholarly enterprise. If he did not do it, nobody would.

The fact that he lives outside Italy gives him the perspective which Italian Jewish scholars may lack. Mr. Milano acts on the principle that history cannot ruin relations between intelligent people. Only if you know the past can measures be taken to improve the future. A different attitude smacks of totalitarian twisting of history to suit propaganda needs.

The old Italian Jewish families are disappearing. Mr. Milano admits. They are merging into the Christian society by adopting the way of life of the majority, by marrying outside the synagogue, even by embracing Catholicism. But Italian Jewry is not disappearing. What the local community loses has been made up throughout the ages by newcomers — the Sephardi immigration from Spain at the end of the Middle Ages, German immigrants in the 19th century, the East European Jews who stayed after having been freed from Nazi concentration camps maybe South Americans tomorrow. "The charms of Italy are irresistible," Mr. Milano says. The story of the Jews in Italy is not yet at an end.

— Keep Smiling —

NOBLESSE OBLIGE

A woman had been watching the new neighbors down the street. She reported to her husband: "They seem a most devoted couple. Every time he leaves, she comes out on the porch and he hugs and kisses her. Why don't you do that?"

"Me?" cried the hubby, amazed. "Goodness, I haven't even been introduced to her yet!"

TIME FLIES

Convict: "How long are you in for?"
Cellmate: "Ninety-years. How long you in for?"
Convict: "Seventy-five".
New cellmate: "Then you would make a good convert."

take the bunk nearest the door; you're getting out first."

HISTORY REPEATS

Dad: "Well, son, you're right. This old report card of mine you found in the attic isn't any better than yours. I guess the only thing to do is give you what my father gave me."

TOP HAT

A father was scolding his six-year-old because he told a big fib. "I never told lies when I was your age," he said. The child thought a moment, then asked: "How old were you when you started, Dad?"

NASSER & BONN

By OSCAR ANDERSON

The Egyptian aircraft industry, which this month tested its first jet fighter, is seeking more help from the West German Government. President Nasser, as part of his plea for financial and technical assistance, recently lifted the veil of secrecy covering Egyptian aviation development for a delegation of 12 members of the Bundestag.

The 12 Deputies, representing the three major parties in Parliament, were impressed by what they were shown.

They disclosed that Nasser employs more than 500 Europeans (most of them Germans) and that he has dizzy aspirations for developing rockets as well as aircraft.

Medium Range Jet

Nasser has developed a new light interceptor, and his next project — for which he is seeking help from German firms — is a medium-range jetliner, according to members of the delegation.

The aircraft being built in Egypt have been designed by Willy Messerschmitt, and it appears that the medium-range jet is the same aircraft which he has been trying to sell the Bonn Government as a "prestige" project for the German aircraft industry.

Nasser was more reticent about his rocket projects. It was learned, however, that 10 European scientists are

employed on two projects for ground-to-ground ballistic missiles. The rockets are the 40-foot Al Kahir, with a range of 370 miles, and the considerably smaller Al Zafir, with a range of 230 miles.

Among the scientists are Wolfgang Pilz, Hans Kleinwachter, Paul Goercke and Ferdinand Brandner, whose names were widely publicized last year when the issue of Germans working in Egypt caused a major political storm.

Hamburg Mystery

As far as is known, there is no other concentration of German aircraft and missile scientists working outside of Germany, except those in the United States. Because of this it is being assumed that there is a link between Egypt and the sudden marketing of missiles by a mysterious Hamburg concern, the "Weapons and Air Armament Corporation".

The Hamburg firm has been test-firing at Luchaven a series of small missiles which apparently were not produced in Germany. The Bonn Government says the missiles are small enough to be classed as scientific instead of military.

Nevertheless, Weapons and Air Armament's general manager, Richard Stengler, is said to have told prospective Afro-Asian customers that booster stages could be added for military use.

SERMON FOR THE WEEK

LIVING WATERS

"The written text of the Pentateuch", wrote Travers Herford in the introduction to his commentary on "The Sayings of the Fathers" which we commence reading this Sabbath, "might be compared to the mouth of a well: The Torah was the water which was drawn from it. He who wished to draw the water must needs go to the well, but there was no limit to the water which was there for him to draw. The Torah as set forth in the Talmud and the Midrash was the body of water which had been drawn from the well up to the time defined by that literature. The volume it exceeds enormously the actual capacity of the well, but the well nevertheless, being ever replenished, was the source from which it had all been drawn. If there had been no well there would have been no water."

This perceptive metaphor describing the relationship between the Written Law and the Oral Law which comes from a distinguished exponent of Pharisaic Judaism, in whose literary crown Pirke Abot shines as a bright jewel, leaves an important question unanswered. In dealing with the mainstays of any religious movement, such as Pharisaic Judaism was, there is bound to be a certain psychological sensitivity in pursuing images or ideas to their logical conclusion. Honesty demands that we ask, in terms of the image, if the volume of water drawn from the well exceeded enormously the actual capacity of the well, whence derived this additional water? If the well was "ever being replenished", who was doing the replenishing?

God was doing the replenishing. In traditional language, God gave to His people on Mount Sinai not only a Written Law but also an Oral Law which, with its built-in authority to be drawn on indefinitely and inexhaustibly by the accredited and authorized interpreters of those Laws, ensured that whatever water was drawn from the mouth of the well would indeed be water from God.

But a modern understanding of this tradition may perhaps not always see the same dichotomy between natural and supernatural. In these terms it is not necessary to think of the Torah as having been theoretically complete on the occasion of its unique Revelation on Sinai. The Revelation of Torah is seen as an evolutionary, not a once-and-for-all, phenomenon — in which case the water in the well was ever replenished by God, working in each generation through the highest ethical conceptions of that generation.

If men brought their own water to the well, what was the purpose of the well? Why mingle the new with the old? The answer is that the well of Torah possesses a life-giving quality by admixture, as it were. By a strange catalytic process, the new ethical insights of each generation, experienced through the old ethical insights, take on a new potency. Ordinary water becomes living water. We see ethical progress in action.

Once we understand an historical process, there is no going back on it. The eating of the fruit of the tree of knowledge of good and evil and the expulsion from Eden are irreversible processes. We need not grieve. Whenever we perceive that God works continuously through human consciences to a far greater than was once imagined, we should joyfully march to the well of ages bearing our new ethical insights. Whatever is of ethical import in our age must be mingled with our sacred traditions, if the water is truly to revivify us and the Torah to be a Torah of Life.

(Continued on page 5)

HALAKHA & ELIZABETH TAYLOR

FREEDOM, RELIGION AND ISRAEL

By DR. NACHUM L. RABINOVITCH

FROM THE EDITORS: Dr. Rabinovitch is rabbi of Clontarf Park Synagogue, Downsview, Ontario.

While the very existence of the state as a political entity and the fulfillment of its legitimate functions inevitably result in abridging the complete freedom of the individual to do as he pleases, nonetheless, there are certain areas where even the least intrusion by political authority is highly dangerous. For example, we expect the state to help create new economic patterns through industrialization or agrarian reform. Such developments cannot but have far-reaching effects on the social structure, say, of the family and the relative positions of husband and wife in it. Yet any attempt to legislate family structure beyond the purely contractual obligations involved is a serious overstepping of the bounds of governmental power.

MATTER OF CONSCIENCE

Although many countries have civil marriage and divorce laws, this is mainly because the modern state has inherited most of its functions from its more totalitarian predecessors. Thoroughgoing secularists maintain, correctly so, that no government may prescribe the forms of interpersonal relationships of marriage. Of course, the financial aspects, including responsibility for children, can — and should — be subject to civil regulation. But to ordain a specific ceremony to sanction a union as legitimate should not be within the scope of the state's authority. For what is involved here are considerations of sentiment and religion; the proper ceremonies

are a matter of conscience for the parties concerned. When a judge marries a couple in a civil ceremony, the state is exercising a power far in excess of its proper functions. Certainly freedom is safest when state power does not exceed essential limits. As Canadians, we are witness far too often to grave injustices that result from our civil divorce laws.

The ideal of personal freedom requires more than just a minimum of interference by the state in the affairs of the individual. Persons must be free to form groups and associations, and to subject themselves to group discipline as they see fit. As a referee, the state's power may be invoked to make sure that freedom does not result in chaos and injustice. Thus the freedom of groups, like that of individuals, must be subject to the overriding consideration that one's freedom may not impinge unduly on another's. No individual, nor any group, ought exercise its rights in a way as to deprive another of equal prerogative. Nor may obligations to others, freely undertaken, be revoked with impunity. In practice, this means that, for instance, free association of individuals in religious organizations is a fundamental right in a free society.

To return to our previous example of wedding rites, these as well as most matters of personal status are properly a concern for religious and similar groupings. However, if a couple is married within a given church, one partner cannot decide when the "going gets rough" to join a church which does not believe

marriage to be binding — and simply leave the other in the lurch. In such a case, it is certainly warranted for the secular authority to uphold the provisions of a marriage contract which was freely entered into in good faith, in order to protect the rights of the injured party. These general considerations are important if we are to get at the truth in the present controversy about religion in Israel.

ALL RELIGIONS FREE

In order to assure maximum liberty, Israel law not only provides for the freedom of the individual to believe or not to believe, to worship or not to worship, as he may desire. In addition, Israel recognizes that the whole realm of personal status legislation is of a fundamentally religious nature which provides complete autonomy to every kind of religious or similar-purpose group.

The Christian, Moslem and Jewish communities have their own religious courts and functionaries for marriage and divorce, each group enjoying complete independence in administering its own rules and regulations.

The Israeli government will not tell Christians how to marry or divorce, but should a Christian husband, married under Christian law, desert his wife, the secular courts will force him to fulfill his obligations under Christian law. Furthermore, should a Christian decide to join the Moslem church, the police power of the state will protect him from harm by Christian zealots who may resent his leaving their communion. Furthermore, the state also will uphold

the right of the Moslem church to refuse him admittance, since no one may impose himself upon others against their will.

While we have mentioned only the three major divisions (Jewish, Moslem and Christian), there are more numerous groupings enjoying the same complete immunity from interference by the state and by the others. Thus the Moslems cannot impose their rules on the Druze, and so on.

What, then, provokes the agitation one hears from some conservative and Reform spokesmen, that their groups are not accorded equal rights and that conversions, marriages and divorces performed by their clergy are not recognized? If this is true, is it not a great injustice? If, indeed, some people wished to have a Reform communion and wanted to withdraw from the communities to which they belonged previously — and were not permitted to do so — there would be a legitimate complaint. But that is not what they want at all.

THE TAYLOR CONVERSION

Consider an actual case which is particularly topical now. For reasons of her own, Miss Elizabeth Taylor was anxious to espouse a different religion. In Jewish law, conversion is a very serious matter; it imposes great responsibilities and also confers privileges. Specifically, it places obligations on all Jews towards the convert. As voluntary adherents of Judaism, we have a right to exclude anyone who does not meet the requirements.

Now, a Reform rabbi in Hollywood felt that Miss Taylor

would make a good convert. Were he acting for a group that accepts his own standards, we might not be affected. But, what is demanded is, that "conversion" be recognized by a properly constituted Jewish tribunal, and thus obligate all of us! This holds true for marriage and divorce. That same Reform rabbi married Miss Taylor after she previously had been divorced.

Perhaps Hollywood maintains different standards of morality than the rest of us. Perhaps some Hollywoodians regard marriage as no more than a publicity stunt. That is their business. Jews, who remain Jews by choice, adhere to the concept that marriage is Kiddushin — consecration. We have definite rules for marriage and divorce. For us these are matters of conscience of supreme importance. How can anyone demand that his marriage be recognized by Jewish law if he rejects its requirements?

WHAT IS DIVORCE? The matter is even graver in the case of divorce. Two parties willingly and knowingly enter a Jewish marriage compact.

Is it fair for the husband to become a Moslem, say, and divorce his wife by the oral formula which suffices for Moslem divorce? Could he become a Catholic monk and thereby refuse to grant his wife a divorce on the grounds that in the Catholic religion there is no provision for such?

How, then, is one to imagine that an arbitrarily conceived Reform or Conservative formula should be recognized by the Jew-

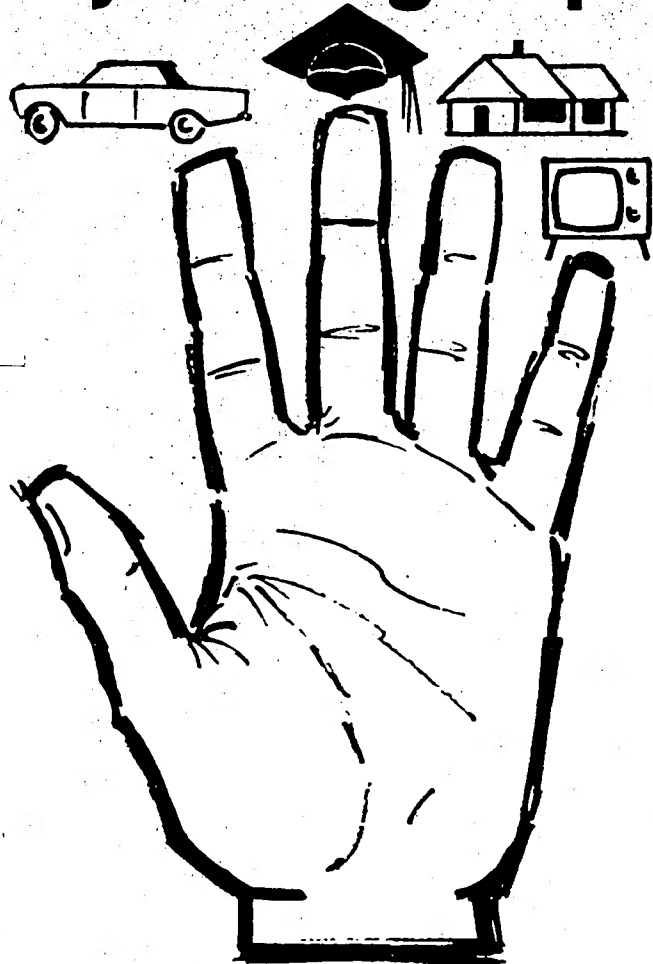
ish court? Furthermore, suppose both husband and wife become Moslems. In that event, they may claim the right to avail themselves of Moslem divorce. But may they expect to continue to enjoy the privileges of those in the Jewish community, and impose upon other Jews the obligations consequent upon their new status? Certainly not!

CRUX OF PROBLEM

This, then, is the crux of the problem. What the agitators want is to have their cake and eat it. They want to be free to make their own norms for conversion, marriage, divorce, without regard to the rights of the established Jewish community. This is a preposterous demand which no truly freedom loving people ever will allow!

Certainly, when religion or religious freedom is an issue, we have the right to expect absolute honesty. Whether we agree or not, no fruitful discussion is possible unless we can respect each other's integrity. Let those who clamor for full recognition of the sectarian movements in Jewish life openly state whether they wish to remain within the framework of the totality of the Jewish people. If they do, there are definite fundamentals with which they may not tamper. Certainly, conversion, marriage, and divorce form, so to speak, the boundaries of Jewish peoplehood. Just as no Mexican court can grant Canadian naturalization, so cannot anybody, other than a competent rabbinical tribunal properly constituted in accordance with Jewish law, legitimize conversion.

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RED BOOK, RED FACES

The Soviet authorities have been visibly embarrassed by the outcry provoked over the publication of "Judaism Unmasked". And well they may be. The thinly disguised antisemitism of the booklet succeeded in shocking even the Soviet Union's most devoted supporters abroad into articulate criticism. In many cases for the first time. The author has been mildly admonished in the Ukrainian-language press, and Soviet agencies have verbally disassociated the Government from the book, though only for the benefit of foreigners.

But all the questions associated with "Judaism Unmasked" remain to be dealt with. In the first place, the book was by no means exceptional. The antisemitic caricatures and the continual imputations of dishonesty, lack of patriotism, "cosmopolitanism", and links with American imperialism are levelled against religious Jews and their relatives and associates month in month out in the Soviet provincial press. The distinction of "Judaism Unmasked" is that it has drawn all these attacks into one unimpeachable paperback. Indeed, it might well have been called "Antisemitism Unmasked".

Nor can it be ascribed to the "tactlessness" or oversight of one man. There is a highly rigid procedure for publication in the Soviet Union, where books and pamphlets must be "passed" for publication by the appropriate State authority. In addition, in the Academy of Sciences it passed through the hands of a number of committees and functionaries, including the professor and writer who jointly

wrote the foreword recommending it for mass-circulation, and the publications editor. Had any one of them questioned the book's political advisability it would have had to be referred to higher authority. But, instead, they praised it; though anyone who knew anything about the subject would have seen it for what it was.

Moreover, "Judaism Unmasked" was not designed to convince Jewish readers, in accordance with the general custom where anti-religious propaganda is concerned. For one thing, it was written in Ukrainian, which very few Jews are accustomed to read. Antisemitism is endemic in the Ukraine. In both Western (formerly Polish, Czechoslovak and Rumanian) and Eastern Ukraine substantial elements in the population responded enthusiastically to wartime Nazi antisemitic propaganda and collaborated in the massacres of Jews. A moment's consideration would have shown that the booklet could only be interpreted by many of the public as putting the seal of Communist approval on long-standing prejudices.

The incident serves as a reminder of the difficult position in which Soviet Jews find themselves, and which shows every sign of further deterioration. It was not until protests came in from the West that the Soviet authorities reacted, albeit hesitantly, against "Judaism Unmasked". A close, searching watch on Soviet developments by Western Jewry is essential, and when this is followed by a swift, well-informed and vocal reaction the Soviet authorities are bound to take notice.

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NEW PRESIDENT — George Biro, who was elected president of Toronto Lodge B'nai B'rith No. 836 at the annual meeting, Harry Salutin is first vice president; Nathan Strauss, Q.C., second vice president. Mr. Biro will be installed at a dinner on April 18th at the Inn-on-the-Park.

FREEDOM...

(continued from page 1)

On the other hand, if they wish to separate completely from the body of the Jewish people (as have others before them), they can claim the same rights as any other independent religion. But no more!

It is not difficult to understand why they try to belaud this issue. It is clear that, while many Jews are willing to follow the sectarian lead in many aspects of religious observance (and there are some as well who prefer no religious practice or belief at all), yet most of these same people do not want to sever themselves from Jewry. They certainly do not want to become isolated from the mainstream of Jewish history and exclude themselves from marriage with Jews. Thus the radical Reform and Conservative leadership finds itself in a predicament: it cannot claim separatism lest it lose most of its followers, and it will not be bound by Jewish law even on fundamental matters. We can sympathize with its predicament, but we cannot refrain from condemning its irresponsible public attacks on Israel's democracy and on religious Jewry's love of freedom.

Of course, not all Reform and Conservative rabbis are at one on this subject. There are those to whom the unity of the Jewish people is most precious; they willingly agree that in those matters which define personal status there can be only one law for all. Even here in Canada, where the state does not grant total autonomy to religious groups, these rabbis will do everything in their power to see that the Torah law is conformed with. In case of divorce for example they will try to persuade the couple to secure a Jewish divorce from a competent (Orthodox) Beth Din.

But there are others, the extremists, in the sectarian camp who press for complete independence from Torah Law, and it is they who are leading the attack. Perhaps their more moderate colleagues still can restrain them and thus avert a tragic schism. Certainly, the entire community is deeply concerned. Only by being aware of the true nature of the problem can we hope to overcome it.

TORONTO OBITUARIES

ANICHEVSKI, Annie. On March 30, late of 16 Eleanor Ave., AXMITH, Kate. On March 28, late of 1328 Avenue Rd., BARNETT, Ronald. On April 4, late of 1703 Bathurst St., BERKOVITZ, Jacob. On March 31, late of the Jewish Home for the Aged, DAVIS, Jennie. On April 2, late of 123 Rusholme Rd., FIGENBAUM, Meyer. On March 29, late of 10 Sultana Ave., FREEDMAN, Philip. On April 3, late of 180 Elder Ave., GRANATSTEIN, Fanny. On April 28, late of 780 Eglinton Ave. West, MANELL, Dora. On March 30, late of 54 Wenderley Dr., MIODOVNIK, Toa. On April 3, late of 1382 Eglinton Ave. W., RUBEN, Morris. On April 1, late of 780 Eglinton Ave. W., SINGER, Jack. On March 31, late of 340 Whitmore Ave., SINGER, Esther. On April 1, late of 158 Gloucester Grove.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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CHARENDOFF, ABRAHAM — Mrs. Minnie Charendoff and sons wish to thank all relatives and friends for their sympathy and kindness during their recent bereavement upon the loss of their beloved husband and father, ABRAHAM. Also thanks to those who contributed to charities in lieu of Shiva gifts. Special thanks to Rabbi David Monsor.

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CONGREGATION SHOWS THE WAY — SHAAREI SHOMAYIM BROTHERHOOD recently conducted a telephone canvass on behalf of the Metropolitan Division of Toronto 1964 United Jewish Appeal campaign. At a breakfast meeting, Brotherhood members first heard Shmuel Bender of the Israel Consulate in New York who described conditions in Israel and then took to the telephones for canvassing. Shown here, left to right, are: John White, Ben Shore, Mr. Bender, Ralph Elgson, chairman of the Shaarei Shomayim UJA Committee and Joseph Lester.

COURSE IN LEADERSHIP

"Patterns for Successful Leadership" a four-session course in leadership development for pre- and potential executives of women's organizations, will begin on Thursday, April 9, under the sponsorship of the Federation of Jewish Women's Organizations — Mrs. Mark A. Levy is President of the FJWO.

The course is being planned and administered by the FJWO leadership committee, under the chairmanship of Mrs. Aaron Wolfe. It will focus on the "mythology" of leadership, the techniques of group dynamics and the resources which can help the leader to make her organization grow and prosper.

The sessions, a combination of lecture and discussion, will be held at the Northern Building, Y.M.W.H.A. on April 9, 16, 23 and 30 starting at 1 p.m. J. C. Eilbeck, district representative, community programs branch, Ontario Department of Education, helped in preparing the curriculum for the course.

The opening topic will be "Responsibility of Leadership"

the duties, responsibilities and obligations inherent in positions of leadership. The speaker will be William Watson, director of community relations and central services, Social Planning Council of Metropolitan Toronto.

"Organization Aids" will be discussed on April 16 by Mrs. Harold Lorie, immediate past president of the Federation of Jewish Women's Organizations.

On April 23, R. D. McDonald, secretary for program services and research of the National Council of Y.M.C.A.s, will speak on "How a Group achieves a Policy Decision".

The closing lecture, on "Parliamentary Procedure", will be delivered by Eleanor Saracuse, assistant advisor for rural programs, community programs branch, Ontario Department of Education.

Members of the FJWO leadership committee are: Mesdames Harry Elsen, Max Grossman, Charles Kay, Bernard L. Mayer, Irvine Marlow, Jerry H. Solway and Henry B. Zacks.

The Betar Zionist Youth Movement

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19th Regional Conference

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AND CONTINUING SUNDAY, APRIL 12

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- Report of the Commission on Day Schools
- Next Steps in Jewish Education
- Help for the Jews of Russia
- Central Campaigns and the United Community
- The Next Decade in Youth Services
- The Perspectives in Jewish Life

FEATURED GUEST PERSONALITIES

- **ISAAC TOUBIN** of New York, Executive Director of the American Association of Jewish Education, former Executive Director of American Jewish Congress, distinguished author, lecturer, community leader.
- **LAVY M. BECKER** of Montreal, nationally known leader of the Canadian Jewish community, National Chairman of Foreign Affairs Committee, Canadian Jewish Congress; President, Federation of Jewish Community Services, Montreal.
- **RABBI HUGO GRYN**, New York, Executive Assistant, Joint Distribution Committee, concentration camp survivor, noted author and speaker.
- **GEORGE KANGISSER**, Worcester, Massachusetts, noted U.S. industrialist and Jewish community leader.

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• Eddie Fisher interrupted his act one night to announce, "I want to congratulate the bride and groom — I mean, of course, Ernest Borgnine and Ethel Mer- man".

• Ira Gershwin made a spectacular gesture. He refused to let his wife Lee buy a used Rolls-Royce, that she had found which had "L.G." on the door. "I can't have my wife driving around town in a second-hand car". The next day he bought her a new Rolls.

• Arthur Murray tells of the man who confided to his psychiatrist: "I have terrible dreams in which I turn into a fish." The doctor assured him that lots of people have that kind of dream.

"But, doctor," the patient insisted, "I can't swim."
• Rex Harrison, who won an Oscar nomination for playing Julius Caesar in Cleopatra, will play Pope Julius in The Agony and the Ecstasy. This prompted Groucho Marks to say: "If I'd known Julius would become so popular, I'd never have changed my name."

• The late John Garfield went to see his former colleagues in the original Cafe Crown. He wore a prop mustache, walked onstage in the third act, sat at a corner table of the restaurant set — where he was served a real meal, played pinocle and won \$165.

• Sholem Aleichem's Tevya will be the next musical to appear.

• Funny Girl, story of Fanny Brice, starring Barbara Streisand, cost \$600,000 to produce.

• Mike Nichols (Nichols and May) became father of a daughter.

• One scene in Funny Girl has Fanny Brice investing heavily in a Florida gambling casino promoted by her then husband, Nicky Arnstein. Her brother, Lew Brice (who attended the premiere last week), once wanted her to invest in his gambling ship project. Fanny turned him down, stating: "How would it look on my tax return: income from playing Baby Snooks, followed by income from a gambling ship?"

• Sophie Tucker, indefatigable 75-year-old hot ma-

ma, is rehearsing new routines for another work trip around the world.

• Former Prime Minister Ben Gurion told some visitors that his opposition was rather vehement. One day a man asked Mrs. Ben Gurion to get her husband to enact some legislation. She told him, "My husband no longer is in power". He came day after day to make the same request, and each day was told, "My husband is no longer in power". Finally he explained: "I just love to hear that line over and over again — that Ben Gurion no longer is in power".

• Alan King professes to be religious. The TV comic and entertainer says, "The trouble with religion is that it has become a very big business in America, as it is in England". Alan, his wife and two sons are going to Israel next year to celebrate the older boy's bar mitzva. "I thought," he said, "this would be much more important than just having another wedding, where my wife wears a long dress, all my relatives get drunk and dance till five in the morning. Bar mitzva is a religious thing and it — er — gets out of hand, you know".

King went on, "I live in a neighborhood that has 14 Jewish families — and three temples. We've got one with hats, one without hats, and one 'Come as you are'." The Kings stay in the middle; they belong to a Conservative synagogue. The two boys attend religious school regularly.

His father, an immigrant, did various odd jobs to make a living. That was during the Depression, and he worked at whatever he could find. King had a hard life at home in New York. Nov. 36, at the age of 15 he was already a professional entertainer. He started in amateur shows at the age of 12. He started his professional career via the Borcht Circuit in the Catskills. He has been married for 17 years. He has time for one-night stands, after-dinner speaking and helping raise money for Israel at benefit shows.

But King does not consider himself a Zionist. "I think it is the greatest story to come out of modern times, but I don't belong to any organization. Nothing could stop me working for the State of Israel and believing in it. But Zionist? No."

• Tel Aviv is a big city, considering its size. The 400,000 inhabitants have bought, during 1963, 12, 153,000 cinema tickets to the 44,000 seats available in its movie houses.

• A blank space in a cinema ad in Haifa was meant to hide from the Israeli audiences the fact that one of the stars in a German-Austrian production of "Die Fledermaus" had been a prominent member of the Nazi Party, even before Hitler's Anschluss of Austria.

Uri Kerner, who in 1938 had been a young participant in the Viennese variety show, Star of the Circus, had gone to see the picture and immediately recognized the missing name in the credits: Marika Rayk. At the time, she had been a secret member of the still-illegal Nazi party and as soon as the Austrian government announced, on March 12, 1938, that "to avoid bloodshed the government is handed over to the Nazis", she came into the theater wearing full uniform and announced that she would not go on until the "Jewish swine" would be thrown out. That meant Kerner and two other Jewish comedians, who had been kindly requested to "dress immediately, and leave quietly, for their own sake."

Marika Rayk didn't stop at staying on the stage and screen of Nazi Germany and Austria during World War II, but also, according to two testimonies, had tried to prove her loyalty (being of Hungarian descent) beyond the "call of duty", by informing on people and denouncing escaped colleagues.

For two years, after the end of the war, she had been kept off the working lists, after which she publicly pronounced "regrets" and resumed her career.



ISRAELI BAIT — THE FISH — Etie Housman, pretty El Al Israel Airlines hostess, admires "St. Peter's Fish", new gourmet delicacy on the menu of New York's Waldorf-Astoria's Peacock Alley Restaurant. A half-ton of the fish, caught in Israel's Sea of Galilee, was flown to New York on El Al and introduced to American palates with much success by the master chef of the famous hotel. El Al hostesses were luncheon guests of the hotel recently to sample the special delicacy from Israel.

TORONTO THEATRE HI-LIGHTS

• Final Young People's Concert takes place tomorrow morning at the O'Keefe, Dr. McCauley will demonstrate the percussion section of the orchestra and will feature 7-year-old pianist, Hilda Irek.

• O'Keefe Center will feature the National Ballet of Canada on April 21st to May 2nd. With a company of 140, it will star Galina Samsova, Canadian-Russian ballerina, in the full score of Prokofiev's Romeo and Juliet. Guest artists are Marcia Haydee and Ray Barra. Tchaikovsky's immortal Swan Lake will be seen on alternate nights.

• Canadian Opera Company will present its opera subscription series on Tuesdays, Wednesdays and Thursdays at the Crest Theatre next September.

• This Sunday, April 12th, the second Toronto Jewish Youth Drama Festival will take place at Temple Sinai. It is organized by the Betar Zionist Youth movement. Five groups are entering plays, to be seen both afternoon and evening. Those participating are: Beth Shalom Chapter USY; Beth Shalom Teens; northern "Y" pre-teens and teens; "Y" teens; Betar Zionist Youth.

GROSSINGER NEWS-NOTES

CHARLES WILSON, merchant prince who is a member of the family that heads the Great Universal Stores (GUS), the Sears, Roebuck of Great Britain, arrived at Grossinger's from London this week to be here with his New York City-residing son-in-law and daughter, Gerald and Jane Stern, and grandchildren, Geoffrey, Ronnie and Michael. Great Universal Stores Ltd. has approximately 2750 wholesale and retail stores, mail order establishments, and manufacturing plants in the British Empire. The firm did a business of more than \$600,000,000 last year.

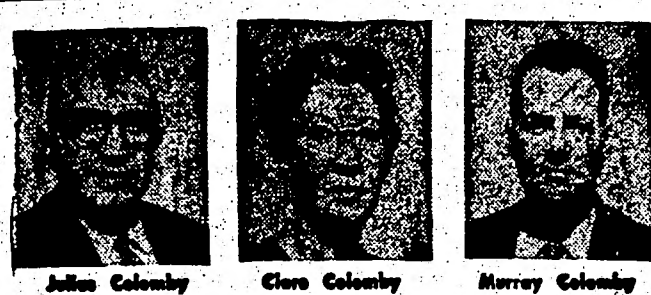
TORONTO TOPICS — Bernard H. Garfunkel, a director of the Toronto Stock Exchange, vacationed at Grossinger's recently with his father, C. Garfunkel, who is active in civic and religious affairs in Toronto. AMONG OTHER GUESTS HERE FROM Toronto: Charles and Evelyn Levenstein and their Jackie, Mr. and Mrs. Samuel Snyder, and Mr. and Mrs. Morris Orfus and son, Howard.

FORE! GOOD SCORES — A new golf-driving range has been built at Grossinger's to help you improve your long game. The new range is located near the official outdoor Olympic swimming pool and Holiday Inn.

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SYNAGOGUES

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On Tuesday, April 14th,

Shaarei Shomayim Sisterhood

will mark the 16th anniversary

of the rebirth of the State of

Israel at a luncheon-meeting, 1

p.m., in the social hall.

On Wednesday, April 15th,

Scouts and Cubs will hold a

fathers-and-sons banquet, 6:30

p.m., in the social hall.

BETH TZEDEC

Men's Club has established

a trust fund for higher Jewish

education. The committee inclu-

des: Nathan O. Hurwich, chair-

man; Lewis E. Field, president;

Max B. Nemoy, Q. C., treasurer;

Jesse T. Glass; Howard N. Co-

oper.

Mrs. John J. Mann, Sister-

hood president, is president-

elect of the Women's Auxiliary

of the Queensway Hospital Me-

dical Society.

Sisterhood will have its cul-

mination tea at the synagogue

on Tuesday, April 14th.

This Sunday, April 12th, the

Congregation will hold its Bible

quiz finals and celebrate Israel

Independence Day, 10:00 a.m.

in the main banquet hall.

Susan Soberman, 18, daugh-

ter of Cantor and Mrs. M. So-

berman, was elected president of

Adath.

ADATH ISRAEL

Thursday evening, April

16th, the final lecture of What-

Other-People-Believe series will

be held. Rev. Roland de Cor-

neille will speak on: Christian

Denominations, The History and

Differences.

USY Rosh Chodesh seminar

will take place this Sunday,

April 12th. Guest speaker, Rabbi

Bernard Rosensweig, will speak

on: The Pulse Beat of Our

People — The Shulchan Aruch.

USY chapters, Ruach, Yav-

neh and Torah, are sponsoring

a joint Yom Hazmatut Oneg

Shabbat this evening, 7:45 p.m.,

in honor of Israel's 16th anniver-

sary. There will be a discussion

period, Israeli sing-song, danc-

ing, refreshments.

HOLY BLOSSOM

Rabbi Plaut, spiritual leader

of Holy Blossom, addressed the

gathering at the Warsaw Ghetto

Observance yesterday in Hamil-

ton.

The following were on festival

committee which prepared Se-

darim for the Religious School:

Mesdames J. H. Baruch, A. Ba-

elsky, B. Borok, E. Brill, M.

Caft, B. Cohen, J. Cole, J. Cot-

ton, H. Dambrot, M. Denaburg,

D. Eagles, S. B. Feinstein, H.

Fingold, S. Fishbein, W. Garbe,

A. L. Geller, J. A. Geller, H. D.

Jacobs, M. Karry, H. A. Koret-

sky, D. Krangle, J. Lewis, S. Z.

Lipman, E. R. Pepper, D. R.

Powell, D. Rafelman, I. Rother,

D. Shaul, B. Simkins, L. H.

Stutz, E. M. Wilson, L. Wodlin-

ger, Michel Bender, Gary Cohen,

Nancy Cohen, Sandy Fishbein,

Larry Jacobs, Paula Karry, Ma-

rilyn King, Carol Liss, Ellen

Nightingale, Alex Rothschild,

Sandra Rothschild, Mrs. H. C.

Rothschild and Mrs. G. I. King

were convenors.

Youth Council will have an

Oneg Shabbat tonight in the

Youth Lounge, Sydney M. Har-

ris, Q. C., will speak on: Hate

Literature, 1964 — What Does It

Mean?

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This weekend, April 10-12,

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vention.

On Friday evening, Toron-

to actor Paul Kligman will

present a rendition of Jew-

ish folklore and humor at

Adath Israel Synagogue.

During the Saturday Sab-

bath services, boys will par-

ticipate; also in discussions,

services, oratory contests

and, later on, annual elec-

tions. Council meeting will

be held at Glen Park Public

School.

Besides the elections, high-

light will be the closing

banquet and installation of

officers at Judea Hall. Ar-

nold Oskin, regional presi-

dent will present the gavel

to the incoming president.

Stanley Kirsch, regional vice

president, is coordinator of

the convention.



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Sofer In Toronto
For many years the Jewish community of Toronto was blessed with one or more Soferim (Torah Scribes) to look after this important phase of Jewish religious life. In recent years, with the senior Sofer (Scribe) in semi-retirement, it was difficult to have a competent authority check on Torahs, Tefillin or Mezuza's.

The art of writing words on Torahs, Tefillin and Mezuza's is a difficult one. Toronto's Jewish community will be happy to learn that Reverend Mendel Aronov has now decided to devote his full time to this difficult art. Reverend Aronov, besides being a Sofer, is also a Shoichet, and up till recently has been devoting most of his time to the latter field. Upon the urging of his friends and religious authorities who felt that Toronto needs someone to devote his time to it, Reverend Aronov has decided to establish a centre for religious articles temporarily at his residence 140 Winona Drive to be known as Sinai Bookstore. Reverend Aronov has a stock of tefillin and other religious articles. He will also be available to visit the various synagogues in the metro area and throughout the province to check the Torahs and other religious articles. (Telephone: LE. 3-5424). Reverend Aronov was trained as a Sofer in Europe and has established reputation as a competent Sofer here.

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